

MEDITATIONS

Concerning praiers to  
*Almightie God, for the saftie of*  
ENGLAND, when the Spaniards  
*were come into the narrow*  
Seas. August 1588.

*As also other Meditations con-*  
cerning thanksgiuing, for deliue-  
*ring* ENGLAND *from the crueltie*  
of the Spaniards, and for their mer-  
*vellous confufion and overthrow.*

BY O. P.

PSALME. 145. 18.

*The Lord is neere to all that call vpon him: yea, to all that call*  
*vpon him in truth.*

PSALME. 126. 2. 3.

*Then was our mouth filled with laughter, and our tongue with ioy:*  
*then said they among the Heathen, the Lord hath done great*  
*things for them.*

*The Lord hath done great things for vs, whereof we reioyce.*

Printed at London by R. R. for  
Thomas Man. 1589.

CONCERNING  
ALMIGHTY GOD, FOR THE  
ENGLAND, WHICH THE  
WAS COME INTO THE  
SEAS. AUGUST 1882.


ANOTHER  
CONCERNING  
ENGLAND, FOR THE  
OF THE SPANISH, AND FOR THE  
WILLIAM ROBERTSON AND COMPANY.

BY O. B.

PSALM. 147. 18.  
The Lord is more to be praised than all the  
reproaches in the world.

PSALM. 146. 2. 3.  
Then will our eyes be opened, and we will see  
the Lord, and among the living, the Lord shall be great  
and praised forever.  
The Lord hath done great things for us, and we will be glad.

Printed at Lambeth, T. P. T.  
Thomas Mann, 1882.



# TO THE READER.

**M**Any are the waies,  
by the which our  
most mercifull God,  
hath sought to bring  
vs of England vn-  
to true repentance. Who is able to  
reken vp all the benefites, spirituall  
and temporall, that we haue receiued  
at his handes? As, the light of the  
Gospell shining in the midst of vs,  
and the meruailous preservation of  
our gracious Prince, to our speciall  
comfort, notwithstanding the mani-

## To the Reader.

fold wretched practises of the wicked against her Highnesse person, & the state, which he from time to time hath discovered, and brought many of the principall authors to their deserved confusion. He hath also chastised vs sundrie times, and in diuerse maners threatned vs more plagues, than as yet he hath brought vpon vs. Among other warninges, this ought specially to bee remembred for euer, that this last Summer, hissing for the Spaniards, he brought the so far from their owne Country, & so nere vnto our coasts, with resolute minds to haue made hauocke of vs. It was not without him, as blaspheming Rab sache spake of his masters forces coming against Hierusalē, no doubt  
more

Jsa. 7. 18.

Jsa. 36. 10.



more truelie than hee was ware of. True it is, their purpose was not to doe that which the Lord meant, but rather in the pride of their hearts to haue made manifest breaches of his commaundementes, in seeking the suppressing of his truth heere professed, and the conquest of a lande, whereunto they can make no iuste claime or title. Howbeit, wee ought to looke into the Lords secrete purpose ouer-ruling all, and carying men to that which they knowe not, yea, cleane contrarie to that which they purpose, euen in the selfsame action. Hsa. 10. 63

Therefore whatsoeuer they intended, the Lorde in them shooke his rod ouer vs, to draw vs to repentāce,

that so in deede hee might not strike.  
 He put vs in great feare, that so hee  
 might driue vs to flie to him, where  
 onely comfort is, by earnest praiers.  
 At that time many praied and con-  
 fessed sinnes: and blessed be his name,  
 that for his owne honour, hearde the  
 cries of his poore seruants, so bearing  
 witnes, that it is no vain thing, in the  
 time of distresse, to humble our selues be-  
 fore him. How blessed the euent he-  
 therto hath bin, is generally known  
 amongst vs, and the comfort therof  
 what true English heart is there,  
 that doth not feele and reioyce there-  
 in? It remaineth that the daunger  
 then imminent being escaped, wee of  
 this Nation doe not onely with our  
 mouthes, continually giue God prai-  
 ses:

ses: but that also by the rodde thus  
shaken ouer vs, and as it were readie  
to haue beene laide vpon our shoul-  
ders, we learne to turne to him, for sa-  
faking our euill waies, least not profi-  
ting thus, as the Lorde calleth for at  
our hands, in the end hee bring vpon  
vs deserued destruction. Against this  
destruction, as it is my part alwayes  
to praie, & by Gods assistance I hope  
to praie: so I should haue great cause  
to be glad, if by anie meanes the Lord  
would vouchsafe to vse me as his in-  
strument, to stirre vp, though neuer  
so few, to such a serious consideration  
of these things as ought to bee in all.  
For the which purpose I present vn-  
to thee (Christian reader) this little  
treatise heere following, containing

certaine meditations of praiers and thanksgiuing. Those that be of praiers, I wrote at such time as the Spaniards were come into the narrow seas, and then there were some copies written to the Use of some friendes. True it is, in the confession of sinnes, vpon some occasiō there is some thing altered from that which was then written: but in the rest, I remember little otherwise than was then sette downe, as the copies then giuen forth can beare witnesse. Since our wonderful deliuerance, I wrote the other meditations concerning thankesgiuing, Both ioyned together in some written bookes, I haue sithence presented to some of good calling, to whome I was bounden to wishe all good,

good, as well for their profession of  
the truth, as for speciall kinde-  
nesses towarde mee. And to more  
I had some purpose, that waie to  
haue made them common. How-  
beit beeing read ouer by some lear-  
ned and godtie men of good iudge-  
ment, which thought they might  
bee profitable if they were put in  
print: I was content in that be-  
halfe to yeelde vnto their iudge-  
ment, and accordinglie doe heere  
offer them to thy viewe. I hope  
thou mayest make some vse vnto  
thy selfe of either of them, if thou  
reade them with a sanctified minde.  
For, although the Medi-ations  
concerning Praiers maye seeme  
vnto some to no greate purpose,

because that occasion for that time is now remoued. Yet the sinnes of England doe still remaine, with which no doubt God is highly displeased. These thou maist there see in some sorte confessed, as also how by thy selfe, from a feling hart, thou maist confesse both them and thine owne, and humbly craue pardon. Moreouer, the hatred and malice of the Spaniard and his partakers, is not yet quenched, but rather we may be assured, much more increased, so as they will but wait opportunity to set vpon vs againe. Besides, other Churches, as those of France and of the lowe Countries, whose case wee ought to tender, haue many deadlie enemies, which thirste after bloud. So as stil necessarilie ther

TO THE READER.

is required an imploying of our and their forces, against such common aduersaries. I hope that from those meditations, thou maist haue some help, to further thee with comfort in thy praiers for the one, and against the other. The meditations for thankesgiuing, I trust to euerie indifferent reader, will seeme to be of some vse. My purpose is not, to require that either of them bee vsed, as an ordinarie forme of praier or thankesgiuing, but that by reading of them, and exercising thy selfe sometimes in them, thou shouldest helpe thy selfe, towards a serious accomplishment of those duties, though thou do it more shortly and in other words. If for these endes, this my poore trauaile, may any waie further



ther thee, I praie thee giue the praise  
to God, to whome alone it is due, and  
remember to praie most earnestly for  
me, and for all the rest, whom it plea-  
seth him to vse in anie sort for thy  
comfort. This one thing I desire to  
haue remembred, that many of the  
things specially mentioned in the  
praiers, haue bene graciously perfor-  
med of the Lord, & accordingly they  
be acknowledged in the thāks giuing:  
to assure vs (as was said before) that  
praiers speciallie ioyned with true  
fasting, be not in vaine, but to singu-  
lar purpose. And yet, I desire not to  
be so mistaken, as if I arrogated anie  
thing to my poore and weake prai-  
ers, made by me in my publike mini-  
sterie, or priuate exercise. No, I doe  
unfai-

## To the Reader.

Unfainedly from my heart acknowledge mine owne vnmworthinesse, to bee hearde crying for my selfe, much more for the Church and this state. I am perswaded, that the things which I then meditated, and which the Lord directed me to write, were also thought vpon, and remembred with more seruencie of spirite and singlenesse of heart, by other the faithfull seruants of God, Preachers and professors, of our owne Nation, and of other Countries. They stoode vpon in the gap, they cried to the Lorde, they helde vpon their handes, and England hath preuailed. They in deede were chariots, horsemen, and forces by sea and land, as to that purpose Elisha spake of Elias, & Ioash of him.

Exo 17.11

2. Reg. 2. 12.  
& 15. 14.

Their

## To the Reader.

*Their praier made in the bitter mourning of their soules, for their owne and our sinnes, did the Lorde heare, blessing the worthie seruice of our valiant COUNTRYMEN imploide in those affaires, & without meanes, doing wonderfully for vs: not for anie worthinesse in themselves, or in their praier, but for the worthinesse of Christ Iesus, and for the honor of his owne name.*

*It doth remaine, that thou thy selfe be carefull, wisely to applie the fearefull warning of the Lord, in the enemies comming against vs, and his unspeakable mercie in our wonderful deliuerance, to stirre thee vp to vnfained conscience of pleasing him, in thy selfe, and such as bee of thy speciall*

## To the Reader.

ciall charge. As also to praie, that whatsoeuer is amisse in the land, and so displeaseth our most mercifull God, may be amended. Whatsoeuer thou art, I exhort thee earnestly to cal vppon the Lorde, that the controuersies risen vp amongst our selues, may christianly and brotherly be compounded. That so the peace of our worthie Church beeing procured, we may all, whether we be Preachers or professours, proceede one waie according to the truth, to bestowe whatsoeuer gift wee haue, to the rooting out of all sinne, and to the establisment of the kingdome of Christ Iesus, in the hearts of all those, that be vnder any of our charges. Specially, because the haruest is great, and the labourers

Marth 9

## To the Reader.

*Gal. 1. 15*

ers in comparison bee but few, praie  
the Lorde of the haruest, that such  
men whome he hath sanctified in life  
& learning, so as it were, separating  
them, from their mothers wombes, to  
the worke of the ministerie, may bee  
thrust out into his haruest, and con-  
tinue in the same with much com-  
fort to doe their dutie. As also that  
such as bee altogether unfit for so  
great a burthen, may haue nothing  
to doe in the most holie ministerie of  
the Lord. Those whome these causes  
doe anie waie concerne, most humbly  
and with all reuerence, vpon the  
knees of heart, euen in the bowels of  
Christ Iesus I doe intreate, to shewe  
their zeale to his honour, which shed  
his most precious blood for their sins,  
and

and their compassion vpon their dere  
brethren & Countrie men his mem-  
bers, in many places of the Realme  
yet wallowing in ignorance, & other  
sins, in doing what they can, that all  
the people of the land may be instruc-  
ted in the euerlasting truth of God,  
that so they may walke in the obedi-  
ence of his blessed maiestie, and in all  
dutie to our gracious Prince, and all  
such as vnder her gouerne the state.  
If these causes of so great importance  
be not looked vnto as they ought, but  
that iniquitie be still suffered to grow  
and to abounde, notwithstanding all  
that which the Lord hath said to vs  
from his worde, and wonderfullie  
done for vs. I will wish to weepe  
in secrete, and that mine eies may

B

drop

## To the Reader.

drop downe teares, for what els may  
we looke for, but the captiuitie of the  
Lordes flocke. And thus do I com-  
mend thee (Christian reader,) to the  
Lord, and my selfe to bee remembred  
of thee, in thy most earnest praiers.

March. 7. 1588. the meruail-  
lous yeere, in respect of the Lorde his  
wonderfull deliuerance of vs, & the  
confusion brought vpon our enemies,  
and the enemies of his Church,

he make vs alwaies  
thankfull. A-  
men.

Ciuer Pigge.



# Meditations

concerning Praiers to Almighty God, for the safetie of England, when the Spaniards were come into the narrow Seas. August.

1588.



Lord God almightie, terrible, and fearefull God, thou Lorde of Hostes, iudge of the worlde, which hatell sinne, and visitest the transgressions of the

Fathers vpon the children, to the thirde and fourth generation of them that hate thee. Wee most miserable sinners doe in most humble manner throwe our selues downe before thy maiestie: acknowledging that we are not worthe of the least of thy mercies, no, not so much as to goe vpon the ground, or to looke vp vnto heauen: much more vnworthe are wee to

haue this fauour, to call vpon thy name,  
 with anie hope to be heard, and to find fa-  
 uour in thine eies, for the obtaining of  
 our requests, for our selues, and the rest of  
 thy people, for whō we are bound to pray.  
 Yet, because it is thy commaundement,  
 that we should call vpon thee in our trou-  
 bles, and further thou hast promised to be  
 nere those that call vpon thee in truth:  
 In some measure of conscience to obey thy  
 commaundement, and trusting vnto thy  
 great mercie, we doe humble our selues  
 befoze thee: praying thee, that we may not  
 be of the number of them, whose prayers  
 be abhominable in thy sight ( according  
 as it is with them that regard wickednes  
 in their harts, and turne their eares from  
 thy lawe:) but that we may so praie vnto  
 thee, in sorrowe for our sinnes past, in vn-  
 fained desire to please thee for the time to  
 come, in a true persuation of thy fauor to  
 vs in Christ, and in such a loue of thy  
 Church, that our seruice may be allowed  
 of thee, and our selues & all they for whom  
 we are to make sute, may receiue much  
 comfort, of our performing this duetie, e-  
 uen to the honour of thy name.

*Psa. 50. 15*

*Psa. 145. 18*

*Psal. 66. 18*  
*Pro. 28. 9*

And

## concerning Praier.

7

And because it is our sinnes onely, that *Jsa. 59. 2.*  
 make separation betweene thee and vs,  
 keeping awate the good blessings, which  
 thou else wouldest giue, and pulling vpon  
 vs the plagues, which thou art not easily  
 drawn to powre vpon thy children. We  
 do first of all in most humble manner con-  
 fesse, that as we were conceived in sinne  
 and brought forth in iniquitie: so we haue  
 besides, yelded most cursed fruits of that  
 our corrupt nature in rebellion against  
 thee, and breaking thy commandements,  
 in our thoughtes, wordes, and deedes, in  
 dooing euill, and leauing good thinges  
 vndone, and dooing good thinges verie  
 weakelie and imperfectly. And that not  
 onely in the daies of our youth, and  
 in the time of our ignoraunce, but al-  
 so since wee came to more yeeres, and  
 haue bene instructed in the knowledge of  
 thy blessed will. Wee haue sinned, wee  
 haue sinned hainously, in neglecting thy  
 seruice, and our duetie to our brethren in  
 our callings. We haue sinned openly and  
 secretelie, alone and in companie, yea,  
 oftentimes wilfullie and agaynst our  
 consciences, when wee knewe thy

commandement was, that wee shoulde haue done otherwise.

Dan.9.11  
Nehe.1.6  
E 9.34

Yea, we do not onely thus confesse our own sinnes, but also after the example of thy wortheie seruants, Daniel & Nehemiah, wee confesse the sinnes of our whole land. Acknowledging, that we, our forefathers, our princes, our gouernours, our whole Ecclesiasticall state, and all the people of the Realme, haue fearefully sinned against thee. If wee were guiltie of no other sinnes before thy maiestie, the idolatrie & bloudshed in the former times, yet not reuenged, nor repented of as they ought, were sufficient to bring vtter desolation vpon a land, wherin such abominations were committed, as thy seruant Ieremie in his time, threatned the Iewes for the sinnes of Manasse. But (O Lord) what haue ben the iniquities committed since our deliuerance from that yoke, and thy bestowing vpon vs the light of thy Gospel: O, haue we not al from the highest to the lowest damnably sinned against thee: yes verily. If we would denie it, our iniquities would testifie against vs. For, which of thy commandements haue wee  
not

Iere.15.4

not broken? If we looke to those foure of the first table, which teach vs our duetie towards thee, or those six of the second table, which teach vs how to walke in our callings towarde men: We shall bee found meruailously faultie befoze thy maiestie. And that, not only some of the people, but euen euerie sozte, state, and condition: not in some part of the land alone, but euerie where, in euery quarter & corner, yea, in euerie house and familie. For (O Lord) we haue loued the vaine things of the world, more than thee & thy worde: we haue bene more loth to displease men than thy maiestie: wee haue made fleshe our arme, putting our trust in man, and withdrauen our hearts from thee. How seldome and colde haue our pzaiers bene? And how sparing our thanks to thee for þ innumerable benefites bestowed vpon vs & our nation? What idolatry haue bin committed here by papists in corners, and by strangers of other countries? There hath wanted care to amend things thzoughly, according to the rule of thy worde. Thy name hath infinitelie bin blasphemed: for where almost can we come, in the house

Iere. 17. 5

or in þe street, but we shal heare this most  
 shamefully, by þe greater, & by þe meaner,  
 by þe elder, & by þe yonger sort, which take  
 thy glorious name in vaine, speaking of  
 thee rashly & vnreuerently, yea, swearing  
 wout cause, forswearing, cursing, & such  
 like. O thy Sabothes, there is scarce one  
 among many, which maketh conscience  
 accordyng to thy law, to dedicate the who-  
 ly vnto thy seruice publiklie & priuatlie,  
 but as if they were anie other daies, so  
 they be bestowed: yea, many think it law-  
 ful to followe a riotous & prophane course  
 then, which vpon other daies they woulde  
 think vnfit for the. And how fearful ex-  
 amples hereof, haue we had fro þe great pla-  
 ces & personages of þe land? The superi-  
 ors in þe cōmon wealth, in the church, & in  
 þe house, haue not done their duty to their  
 inferiours. The inferiours likewise haue  
 bin meruailous vndutiful to their prince,  
 & the rest which þe in thy wisdom diddest  
 set ouer them. The lande hath abounded  
 with murthers, slaughters, quarels, figh-  
 tings & contentions, with incests, adulte-  
 ries, whoredomes, dyonkennes, excessive  
 pride in apparel: filthie stage plaies haue

him

## concerning Praier.

9

bin suffered euen in our chiefest city, & vpon the Saboths. Thefts be common, oppression, deceits, vsuries, lying, false witness bearing, & such like. & we are not able to reckon vp & innumerable sins, of which we & the whole land may iustly be indited & arraigned before thy maiestie. They which haue bin in place to punish sin, & to maintain wel doing, haue dealt to too fauorably w<sup>th</sup> sinners, on the other side not cherishing the godly as was their dutie. The ministers which shoulde boldly haue reprobued these corruptions in al sorts & states, haue for & most part ben vnable to do this, & many of the corrupt in their conuersation, they haue winked at disorders, daubing with vntempered mortar, & wil not hold, as if nothing had bin amisse, and no danger toward, when as iniquitie mightily preuailed amongst vs, and thou in thy high displeasure didst threate war. Just is the complaint of thy seruant Ieremie in his time against such ministers. They haue looked out vaine & foolish things for vs, they haue not discovered our iniquities, to turne away our captiuitie, but haue lookt out for vs false propheties and

*Ezek. 21. 28*

*Lame. 2. 14.*



causes of banishment. True it is, we haue  
had some desirous to doe their dutie, who  
also accordingly haue laboured, but euen  
diuerse of them haue bene euil intreated,  
by wicked and vngodly men, which could  
not abide to heare their faulces reprobued.  
Whereas in the meane time, they haue  
liked wel of such, which seeking theselues  
onely and their owne ease, haue bene un-  
able to instruct the in thy waies, by occa-  
sion wherof, many of y<sup>e</sup> people of the land  
haue bene kept in ignorance of thy maie-  
tie, & suffered to go on in theyr other sins.  
And although thou (O Lord our God)  
in tender care of vs, hast warned vs of  
these great sinnes, by our Preachers in  
their Sermons, and some of their bookes,  
which haue bene graue & dutifullly writ-  
ten: yea, although thou hast sought to  
moue our hard hearts by thy benefites, so  
as we haue inioyde thy Gospell, outward  
peace and plentie, when as the p<sup>er</sup>sons  
about vs haue bene meruailously distres-  
sed, euen as vntill this time, their wounds  
be bleeding new, and remaine vncured.  
And further, we haue had many wonder-  
full deliuerances of our Prince, to our  
great

great comfort: and mozeouer thou haste  
 thzeatned vs by insurrection in our owne  
 lande, by vnseasonable times of too much  
 drought, or too much raine, by destroying  
 some fruites of the earth, by scarfitie, by  
 the pestilence, by signes in heauen, and by  
 a fearefull earthquake, not many yeeres  
 past: yet haue not we of this nation pro-  
 fited by anie of these, to bewaile our sins,  
 and to turne vnto thee, as it did become  
 vs. But haue despised thy Prophetes,  
 which spake to vs in thy name, and haue  
 stil gone awaie frō thee, multiplying our  
 transgressions against thy maiestie. So  
 as now most iustly there belongeth to vs,  
 to our Princes, gouernors, teachers, and *Dan.9.7.8*  
 to all the people of the land, nothing but  
 shame and confusion of face, yea, vtter de-  
 struction of our Nation and state: wher-  
 of, when wee looke into our great sinnes,  
 wee may feare, that thou hast prepared  
 the Spaniard, and such as take his parte,  
 to be thy executioners. Wherein also we  
 doe confesse, that thou shalt be most iust, if  
 thou giue vs and our kingdome ouer into  
 their hands.

Notwithstanding, because thou art a  
 God

*Ezech.* 18.  
23.

*Iere.* 18. 7. 8

*Jonah.*

God full of mercie and infinite in compassion, and hast alwaies shewed thy selfe so to be, not delighting in the destruction of sinners, but rather desiring their repentance, that they might live and inioy thy fauour. Who hast said by thy seruant Ieremie, that when thou speakest against a nation, threatening to roote it vp, and to destroye it, yet thou wilt spare it, if they turne from their wickednesse, according as we see it in the example of the Ninuites. Trusting vnto these, and such other promises in thy worde, we that doe iudge our selues and our nation worthe of all miserie, doe notwithstanding praise thee, for our Lorde Iesus Christ his sake, to haue mercie vpon vs, to forgiue vs & our land, all the sinnes, whereof we be guiltie before thee. O, pursue vs not with thy iudgements, as we haue giuen thee cause, for then we must needs perish eternally. Among other plagues, from the which we praise thee to be deliuered, preserve vs we beseech thee from the hands of Spaniards and other idolaters, which haue conspired against our nation, to roote out thy religion from hence, to place Papistrise againe,

gaine, and to dispossesse vs of that part of the earth, which it seemed good vnto thee to allowe vs to dwell in, and where also through thy goodnesse, we and our forefathers haue inhabited now many yeeres. We confesse, that for our vnworthy walking of thy Gospell, and ill behauing of our selues in this pleasant lande, it may iustlie spue vs out, and thou maiest suffer the enemies to preuaile. But remember (O Lorde) that these men bee not behinde vs in sinnes (for they bee a most wicked generation) neither is it our sinnes that they doe so much looke vnto in comming against vs, as thy religion among vs professed, and our renouncing the man of sinne the Bishoppe of Rome, thine enemy, and the enemy of thy Christ. So as now whatsoeuer we be that doe defende it, or howsoeuer we do defend it, the cause is thine owne, therefore looke vnto it, we desire thee for the glozie of thy name, and for Iesus Christes sake. O why shoulde such wicked men as these blaspheme thy name, saying, where is their G O D, and the religion they haue so long professed? As though the religion were not

*Psal. 79. 10*

not good, which wee haue receiued from  
thy worde, or as if thou wouldest not de-  
fend those that professe the same. O re-  
member thy auncient mercies shew-  
ed to this nation many yeeres, break not  
off till thou hast finished them, by giuing  
yet further helpes to thy Church and reli-  
gion heere, for the better subduing of all  
the people vnder thy gouernment. Deli-  
uer vs (O Lorde) wee praise thee at this  
time. Tria vs yet once more, that our  
magistrates and ministers may in theyr  
callings refoyme whatsoeuer is amisse, &  
indeuour to bring the whole lande into  
better order, that thou maiest delight to  
fauour vs for ever. That these thy bles-  
sings may bee obtained, O vniue auaie  
from our hearts the meruailous securitie,  
wherin we haue slept these many yeeres,  
imagining that our waies did please thee,  
and that no plague should come nere vn-  
to vs, when we liued verie sinfully in all  
sortes and states, and so prouoked thee to  
displeasure. Grant that by these thy fear-  
full warnings, we may at length bee mo-  
ued to confesse our sinnes, to lament the,  
to humble our selues befoze thee in fasting  
and

# concerning Praier. 45

and praier, to turne from our wicked wayes, to enter into a new course, and to make a sure covenant, for euer hereafter in our callinges to doe our duties better, that thou maiest spare vs, and staie thy hande from our destruction. And howsoever we haue meanes for our defence by sea and land, yet keepe vs we praie thee, from trusting in them: though others put their trust in their horses, in their ships, and multitude of men. **O** shew the light of thy countenance vpon vs, and graunt that in thy name onelie, trusting to thy mercie, & in thy strength, wee may come forth against these our aduersaries. And as for them that thus boile in malice against thy religion, and vs thy most belov'd servants: **O** turne their hearts if they belong to thee, open their eyes to see thy truth, that they may with vs depart from that Antichrist of Rome, loue thy Gospel, our nation, and all the professors of thy truth. **O** else (Lord) as thou hast begun (for the which we doe in most humble manner giue thanks vnto thee) so wee praie thee to go forward, to curse them in all their actions by sea & by land. Let their

*Psa 120.7*

*Psal. 6.4  
1. Sam. 17*

45.

*Psal. 69. 22*  
23.

*Leuis. 26. 36*

*Pro. 28. 1*

*Psal. 79. 10*  
L

their table bee a snare before them, and their prosperity their ruine. Let their eies bee blinded that they may not see, & make their loines alwaie to tremble. Strike them with such feare, that the sound of a lease shaken may make them to quake, & that as wicked men they may lie, when no man pursueth them. Scatter theyr counsels, ouerthrowe their forces, turne their owne swords one against another, and so prouide by thy mighty power, that the things which they haue prepared for our destruction, may bee vsed in thy iustice, for the execution of thy long desired wrath vpon themselves. And so bring them to naught, that they may not anie longer trouble vs and other of thy Churches, as a long time they haue done, and enē now do. O let the blood of thy Saints, which they haue cruelly shed, come before thee, for vengeance vpon them. Heare the cries of the women whom they haue made widowes, and of the children whom they haue made fatherlesse. Hearken to the pittifull complaintes of such as they keepe in prison for thy truth, and deliuer such as they haue appointed to death. Let them



# concerning Praier. 17

them be vpon the seas, as was Pharao *Exo. 14.*  
 and his companie pursuing thy Israel: let  
 them be vpon the land, as Sisera and Ia- *Iud. cap 4-7*  
 bin, as the Madianites, Oreb, Zeb, Ze- *8.*  
 bah, and Zalmana, the enemies of thy peo-  
 ple, whom thou destroyedst in the time of  
 the Judges. *Psal. 83. 1-2*  
 And make them like a wheele, as the  
 stubble before the wind, as the  
 fire burneth the forests, so persecute them  
 with thy tempests, & make them afraide  
 with thy bozmes. Fill their faces with  
 thame, & they make like thee (*O Lord.*)  
 Let them bee confounded and troubled  
 for euer. Fight against them from hea- *Jud. 5. 20*  
 uen, and render into their bosome seven-  
 folde, all the reproches & iniuries, which  
 they haue done to thy Church, that they  
 may know that thou art God, and that it  
 is thy truth, which we haue learned frō  
 thy word, though wee haue walked most  
 vnworthie of the same.

Concerning our selues, we doe first of  
 all praise thee for our soueraigne Prince,  
 that notwithstanding all the trecheries  
 of the aduersaries, thou may still be preser-  
 ued, to finish her course in thy feare and  
 in peace, euen to the saluatioe of her soule.

Ezek. 22. 30

Joel. 2. 17

We beseech thee so direct her, and such as  
 vnder her highnes governe the state, that  
 in these euill and most dangerous times,  
 they may see what is for thine honour and  
 our common saffie, accordingly to aduise,  
 commaund, and take order. Giue consci-  
 ence to our Spiniffers now to stand in the  
 gappe, earnestly to crie vnto thee to spare  
 this thy people, and stirre them vp, with  
 all seruencie to call vs vnto repentance.  
 Giue all the subiectes in the land grace,  
 to carrie themselves duetifullie and loy-  
 allie to her Maestie, and the State,  
 to bee readie to doe service in theyr per-  
 sons, and by whatsoeuer else they haue,  
 that so they may be helping against the  
 common aduersaries. And as for our coun-  
 trimen, or anye other that are now im-  
 ployde, or heereafter to be imployde in  
 these seruices by sea or by lande for our  
 defence : O Lorde so passe by theyr  
 finnes, that they may not hinder thy  
 worke, in these causes of so much im-  
 portance. O so guide them with thy  
 spirite, that repenting of their finnes,  
 and being thoroughlie perswaded of thy  
 fauour for a better lyfe, they may there-  
 fully

# concerning Praier. 19

fully fight the battayles, without fea-  
ring the faces of the enemies. Bee thou  
vnto them a pillar of a cloude by daie,  
and a pillar of fire by night, as thou  
wert to the Israelites in theyr com-  
ming from Aegypt. Graunt that eache  
of them may knowe their seuerall pla-  
ces, in the same to carrie themselves  
faithfullie without enuie or murmuring.  
O Lord be with them, and so goe forth  
with our armies, that one of our figh-  
ting men may chase a thousande of  
theyrs, and two may put tenne thou-  
sand to flight. Giue them such good suc-  
cesse by sea and by lande, that wee may  
haue new occasions to praise thy name,  
and to feare thee more than wee haue  
done. Yea, that many other Nations  
hearing of it, may therevppon be mo-  
ued to seeke after thy truth. Wee know,  
it is all one with thee, to saue with  
many, or with no power. Where  
were but three hundred of Israel with  
Gideon, agaynst the huge armie of  
the Madianites. Asa the King of Iu-  
dah, did overcome the Hoste of the

Exo. 13. 21  
22.

Deu. 32. 30

2. Cro. 14. 12

Judg. 7. 6

2. Cro. 1. 4

C 2

Aethi-

Isa. 37. 36

Exod. 14

2. Cro. 14. 9.  
& 32. 1.

Ps. 79. 8

Aethiopians, being ten hundred thousand,  
 when as himselfe had not five hundred  
 thousand. Yea, thou without anie man,  
 diddest in one night destroye the mightie  
 arme of the Assirians in the dayes of Eze-  
 chia. Wee knowe that thine arme is not  
 shottne, but that thou art now also able  
 to helpe vs in like manner, if wee had no  
 meanes at all for our defence. And al-  
 though the forces of our aduersaries bee  
 come some thing neere vnto vs, yet as  
 thou blessed destroye Pharao and the Ac-  
 egyptians, when they were not farre off  
 from thy people Israel, and ouerthrowest  
 the Aethiopians and Assirians, being with  
 their armies entered into the land of Ca-  
 naan: so doe wee assure our selues, that  
 thou art still able to preserve vs, and to de-  
 stroye these our aduersaries into our hands,  
 although their powers were more than  
 they are, and neerer vnto vs than they  
 be. Helpe vs therefore we praye thee (O  
 God of our saluation) remember not a-  
 gainst vs, nor against our nation the for-  
 mer iniquities, but make hast, and let thy  
 tender mercies preuent vs. Suffer not  
 thine enemies to rage vpon thy truth and  
 thy

# concerning Praier. 21

thy children anie longer. Let it appeare  
that thou onely art God, and that the I-  
dols whom they haue serued, be vnable to  
helpe them. Gine not ouer thy faithfull  
seruauntes of this nation, and of other  
Countries fledde hether for thy truthe  
sake, into the handes of these miserable  
men, to spill their blond in the streets like  
water, to giue their bodies to the beastes  
of the field, and their flesh to the foules of  
heauen. Thou that promisedst to spare  
Sodome, if there might haue bene tenne  
righteous found there, spare this Nation  
we pray thee, where there be many times  
ten, that vnsainedly desire to serue thee.  
Thou that pittiedst Ninuie hauing in  
it sixe score thousand young children, pit-  
tie wee beseech thee this populous Nati-  
on, and giue it not ouer to bee layde wast  
and desolate. O let not the Churches,  
whers thy faithfull seruauntes haue as-  
sembled to worshipping thee, by prayer, fa-  
sting, preaching, and the vse of thy Sa-  
cramentes, bee turned into cages of vn-  
cleane beastes, and synagogues of Sa-  
tan, to haue the masse and other dam-  
nable Idolatries in them againe. For

*Psal. 79. 2. 3*

*Gen. 18*

*Jonah. 4.*

the glorie of thy name, turne these grea-  
 te evils farre from vs, although we be most  
 worthe to tast of them all. If thou wilt  
 not be intreated to spare this sinful natiō,  
 which hath so much abused thy patience,  
 and so often and many waies prouoked  
 thee to wrath: O correct vs yet thy selfe,  
 by some other of thy rods, that wee may  
 be brought vnto repentance, but leaue vs  
 not as a pray to these mercilesse & bloudy  
 men. Whatsoever shal fall out, grant (we  
 beseech thee) that we may take al thy cha-  
 stiments patiently, acknowledge thy in-  
 flicke therein, and neuer depart from thy  
 truth, but that we may holde on in the  
 profession of the same euē to the end, not-  
 withstanding all the tormentes wee may  
 be brought vnto. Comforting our selues  
 alwaies, with the feeling of thy loue in  
 Christ, & with looking for his blessed com-  
 ming to iudgement, when he shal change  
 our vile bodies, and make them like his  
 owne glorious bodie, by his mighty pow-  
 er, whereby he is able to doe all things. O  
 Lord heare vs thus calling vpon thee, and  
 for euerie other grace, for thy Churche in  
 the world, for this land, for all sortes and  
 states

Phil. 3. 21

states in the same, and for all other for  
whome wee ought to praise. Receiue also  
(we beseech thee) our most humble thanks  
for all thy former benefites vpon our  
selues, and vpon this nation, for thy Go-  
spell, the safetie and preservation of our  
Quene hether to, the discoverie and ouer-  
throw of treasons, and the doers of them,  
thy patience to our realme, our peace thus  
long, and plentie of outward blessings, as  
also for the good successe against our ene-  
mies giuen vnto vs, by sea or by lande, of  
late or before times. O we doe most hum-  
bly praise thy holy name, praying thee to  
go forward to doe vs good still, and so we  
call vpon thee as we are taught.

Our Father which art, &c.

C4

MEDI-



# MEDITATIONS CONCERNING thankesgiuing to Almighty God, for deliuering England from the crueltie of the Spaniardes, and for their mercellous confusion and ouershrow.

I 5 8 8.

Psal. 50. 35.



Lozde most mercifull  
 Father, thou dost com-  
 mand vs to call vppon  
 thee in the time of our  
 trouble, thou promi-  
 test to heare and to de-  
 liuer vs, requiring  
 that we should then glorify thee, and offer  
 thee sacrifice of praise. Now true thou art  
 in this thy promise, as we haue many ex-  
 amples in the Scriptures, so wee of this  
 land ought to know it in our owne expe-  
 rience. For we were in great trouble and  
 not without feare, when the Spaniardes,  
 a bloudie and cruell nation, in their rage  
 came forth against vs, with a purpose so  
 to rote vs out, that we should no moze be  
 a people. And in deede there was iust  
 cause

CONCERNING THANKSGIVING. 25

cause, why we should haue bene much as-  
tonied. For, if we looke to our sinnes, and  
the abominations of our whole nation,  
what could we else in thy iustice haue lo-  
ked for, but that the day of visitation, and  
the time of recompence was come, where-  
in thy purpose was, to haue done executi-  
on vpon vs for our transgressions? And,  
if we looke vpon our enemies, they were  
many in number, and their forces greate  
both by sea and lande, so as they thought  
themselves, as it were, sure of the victo-  
rie, as if they had bene able to haue swal-  
lowed vs vp quicke, and to haue runne o-  
uer vs, as the proude and swelling wa-  
ters overflowe the ballesies of the fielde.  
In that our perplexitie, we did now and  
then sigh vnto thee for helpe, wee powred  
forth prayers, though in great weaknesse.  
Thy faithfull seruants in the ministry,  
were more earnest with thee in our be-  
halfe, humbling themselves in fasting, &  
calling the people therunto, eue as it be-  
came thee in a matter of so great waight.  
So as thy cries of them were many, which  
sued vnto thy maiestie to spare this nati-  
on, & not to giue over this part of thine in-  
heri-

Hos. 9.7

heritance, into the handes of the wicked.  
 And now hast thou most graciously fulfilled thy promise. For whatsoener want was in our praiers, yet hast y heard vs in that for which we cried. For, notwithstanding the enemy approached verie neere, so as wee might haue looked for an attempt of landing in our coast: yet so miraculously and in diuerse sorts, diddest thou set thy selfe against them, blessing our meanes, & without meanes pursuing the with thine owne hand, y their snare is broken, & we be escaped, euen as the bird out of y gill of the fowler. The sword, the sea, and famine, haue deuoured a great part of the, others be returned with such dishonour, as became the that would not learne to honour thee. Many of their fathers haue thus lost their children, many childre are made fatherles, & many of their wiues are become widowes. Thou hast in thy iustice rendered into their bosome, a iust reward of their crueltie in other countries, & hast serued them, as they meant to do to vs thy people. And now (O Lord) was this for our worthines, or because wee had deserved any such thing at thy hands? No verily,

Ps. 124.

concerning Thankgiuing. 27

rily, for we be a most sinful people, all sorts  
& states had corrupted their waies, & ha-  
mously trespassed. But for their vntworthi-  
nes didst y deny them their conquest ouer  
vs, & for their innumerable abhominati-  
ons, hast thou brought vpon them this de-  
serued destruction. For the glory of thine  
owne name, maintaining thine owne  
cause, in defending such as professed thy  
true religion, although in that behalf we  
are far short of y we ought to be. What-  
soeuer we be, y hast performed thy pro-  
mise, hearing vs in our fear, & doing more  
for vs, than we could almost haue hoped  
for. And now it remaineth, y according to  
thy commandement we yeld vnto thy ma-  
iestie, y dut y of continual thanks & obedi-  
ence, which y callest for at y hands of such,  
whō thou deliuerest so wōderfully as we  
haue bin deliuered. O y we could therfore  
cōfesse before thee, this thy louing kindnes,  
& speake of all these thy wōderful woꝝkes  
before y sons of men, as it doth becōe vs.

The least benefitt that we receiue from  
thee, deserueth infinite thanks from vs.  
For, what are we of Englande, that  
thou shouldst consider vs, or who  
were

Gen. 32. 10.

Lam. 3. 23.

Ez. 14. 2

Rom. 12. 15

were our forefathers, that thou shouldst regard vs? Surely we are exceedingly sinful, and descended from such as had highly prouoked thy displeasure. We are not worthe of the least of thy mercies, yea, it is thy mercie that long ago we were not utterly confounded. And then such rare and singular mercies as this, wherein miraculoustlie thou hast shewed thy self for our safetie, and for the confusion of our aduersaries, how much should they moue vs to magnifie thy name, and to sound forth continually thy everlasting praises, which hast vouchsafed such fauour to those that be so vnworthe? For, the greater the vnworthinesse of the Nation is, whereunto thou hast done this great good, the more worthe art thou to be praised for ever. If such a benefite as this had bene bestowed vpon the Churches of France, Geneva, Germanie, or of the low Countries, great had bene our sinne, if we had not offered to thee a bountifull sacrifice of the calues of our lippes, for such a mercie shewed vnto them. For as their miseries ought to be to vs as our owne, and therefore we should weepe with them when they weepe.

concerning thanksgiuing. 29

to wepe. So their deliuerance should haue bene, as if we our selues had bene deliuered, in respect whereof, we ought to haue reioyced with them in their ioy. The heauenlye spirites are carried with such a zeale to thine honour, and inflamed with such loue to that part of thy Church which is here vpon the earth, that with a loud voice, they sing praises to thee, for iudging the whoorde of Rome, and reuenging the bloud of thy Saintes, although she coulde not haue hurt them, or in anie sorte haue diminished their glozie. Howe much more therefore by their example, are wee bound to praise thee, because in this our deliuerance, and confusion of our enemies, thou hast not onely shewed thy power, mercie, and iustice, so getting thy selfe a glozious name, in defending the vniworthie professors of thy truth, and the strangers here banished for the same: But also by this meanes we our selues be preserved from great miseries, and all the faithfull subiectes of the land intoie their soueraigne Prince, to their singular comfort, and vnder her gracious gouernment, we haue the vse of the publike

*Apo. 19. 1.*

*2. 3.*

publike exercises of thy word and Sacraments, things that shuld be vnto vs more deere than our owne liues: Moreover, we may each of vs sit peaceably vnder our owne vines and figge trees, inioying our wiues, our children, our friends, our libertie, & many other blessings yelded to vs, in this most fruitfull and pleasant lande. If we doe compare these benefites, with the desolation brought vpon our enemies, and with the calamities that we shoulde haue tasted of in our soules and bodies, if they had preuailed: (according as wee haue examples of their beastly crueltie in the Indians, and others whom treacherously they haue brought into their bondage.) ¶ Then our hearts must needs bee more hard than flint, and wee our selues altogether without feling, except the consideration of these things, fill our spirites with ioy, our mouths with laughter, and stirre vs vp to sing new songs of praises vnto thee.

Exod. 15

Moses, Miriam, and the children of Israel hauing passed through the red sea, & scene the destruction of their enemies, presently doe acknowledge thy mercie,  
and



## concerning thankgiuing. 31

and sing to the honoz of thy name.

Deborah and Barach doe the like, the *Iudg. 5.*  
selfe same daie that thou gauest thy peo-  
ple that notable victorie ouer Sisera.

Iehoshaphat seeing the confusion, which *2. Cro. 20. 26*  
thou broughtest vpon the Moabites, the  
Ammonites, & them of mount Seir, whom  
befoze he feared, after that he & his com-  
panie, had pursued them & the spoile three  
daies, the fourth daie they giue thanks,  
with such seruenice and zeale; that the  
place it selfe hath a name of their bles-  
sing God there, as it may appeare by the  
hystorie.

Hester, Mordecay, & other of the Iewes,  
in token of thankfulness and ioy, keepe a *Heb. 9.*  
feast the next daie, after the kings decreē  
was frustrated, which Haman had procu-  
red for their destruction. Yea, they take  
order to haue that their deliuerance, so  
lemnly remembred euerie yere.

Did their deliuerance from mightie and  
cruell enemies prouoke them to this? Did  
the escaping of present daungers, drawe  
from them these praises of thy name? Did  
the overthrow of such as rose vp agaynst  
them, moue them thus to honour thee? O  
then,

## 32 Meditations

then we haue cause to doe the like. Our enemies which thus thought in they hearts: We will pursue, we will diuide the spoile, our lust shall be satisfied vppon them, we will drawe out our swords, our handes shall destroe them ( according as it is recorded that Pharao spake in his pride: ) euen these with him are sunke in the deepe seas like lead. Iael a woman hath striken a naile into Siseraes head, euen then when his mother and her wise Ladies perswaded themselves that he had gotten  $\text{v}$  victorie, & was diuiding  $\text{v}$  spoile. The subiects of thy seruant Elizabeth, (a woman) by thy good blessing, haue striken a terror into the hartes of the mighty, yea, partly by their meanes, as thine instruments, & partly by thine own immediate power (the stars in their course, & the seas in their order fighting against them) they haue then fearefully perished, where there was not onely an assured perswasion in themselves, not to bee overcome (as may appeare, in that they called their cause invincible) but also a certaine expectation of the victorie, yea, reports giuen & written, as if they had preuailed.

Thou

Exo. 15. 9

Judg. 4. 21.

Judg. 5. 28.

29.

Judg. 5. 20.

concerning thanksgiuing. 33

**Thou turnedst the swordes of such as** *In one of their gallies*  
**came forth on their side as they thought,**  
**against themselves: And the fire which** *The ship fired by one of their gon-*  
**was kindled, to send their shotte against**  
**us, was a mean of deliuering one of their** *ners.*  
**ships, & some of their companie into our**  
**hands: euen as thou armedst Moab, Am-**  
**mon, and them of mount Seir one against**  
**another in Iehoshaphats time.** *2.Cro.20.22*  
*23.*

**The cursed agreement so many yeares**  
**agoe at the councell of Trent, for rooting**  
**out the professors of thy trueth, (whereof**  
**this attempt of the Spaniards may seeme**  
**to be intended as an execution in respect**  
**of us) is now turned to the destruction of**  
**these that fauoured it: so as we may not**  
**vnfitly say, that Haman and his be han-**  
**ged vpon the gallows, which he caused to**  
**be set vp for Mordecay the Iew. That is,**  
**thou hast rewarded these proud men, that**  
**which they thought to haue done to o-**  
**thers. Thou onely indæde we must say:**  
**For notwithstanding, thou wentest forth**  
**with our ships, prospering them so long**  
**as they incountred, wherein sensibly it**  
**appeared to bee thy worke, in the great**  
**losses of the aduersaries both of men and**  
**Shippes, and so little of ours, as it may**

## 34. Meditations

worthily be reckoned among thy meruei-  
 lous workes: yet seeing so great wackes  
 followed them, when we had left them,  
 how else can we thinke it but thine own  
 hande? Therefore, notwithstanding wee  
 haue much cause to reioyce in the wise  
 care, foresight, & prouision of our Prince,  
 the honourable counsell and the state: as  
 also in the faithfulness of our countymen,  
 so willingly and couragiously offering the  
 selues, to spend their goods, and to hazard  
 their liues by sea and land in this case: so  
 as we curse such, even by the sentence of  
 thine owne Angell, which were not wil-  
 ling to helpe, as it is in the Judges: Yet  
 (O Lord our God) for asmuch as the one  
 were giftes of thine, giuen to such as go-  
 uerne vs, and the other were but thy in-  
 struments to worke by: To thee, yea to  
 thee alone, O Father, Sonne, and holie  
 spirit, three persons and one God, do wee  
 ascribe all the glory, honour, praise, and  
 thanks for ever. For thou onely hast  
 done this, thou indeede hast shewed thy  
 selfe to be a man of war, that saluation is  
 from thee, and that there is no trust in  
 horses and chariots. For, the horse & the  
 rider hast thou ouerthrowne, the Spani-  
 ards

Jud. 5. 2.

Chap. 5. 23

Exo. 15. 3

Pro. 2. 131.

# concerning thanksgiuing. 35

ards ships hast thou cast into the seas, his *Exo. 15. 21.*  
 chosen captaines also be drowned in the  
 sea, the depthes haue couered them, they  
 be sonke to the bottome as a stone. Thy *Exo. 15. 6. 7.*  
 right hand (**O Lord**) is glorious in power,  
 thy right hand (**O Lord**) hath brused the  
 enimie. And in thy great glory, thou hast  
 ouerthrowne them, that rose vp against  
 thee, thou sentest forth thy wrath which  
 consumed them as stubble. Who can ex- *Psal. 106. 2*  
 presse these thy noble acts, who can thewe  
 forth all thy praise? If we had the tongs  
 of al men and Angels, we could not suffi-  
 ciently do it; such praises as by thy grace  
 we be able to offer, we pray thee in Christ  
 to accept. **O**ur soules praise ye **O Lord**,  
 & whatsoeuer is within vs praise yee his  
 holy name, & see that ye neuer forget this *Psal. 103. 1*  
 his benefit, praise the Lord ye his angels, 2.  
 that excel in strength, that do his coman-  
 dement, in obeying the voice of his word.  
 Praise the Lord all ye his hostes, ye his  
 seruants that do his pleasure, praise the  
 Lord all ye his works in all places of his *Psal. 103*  
 dominion. 20 22. 22

Hea, we beseech thee, that not onely we,  
 but **O** whole land also may giue thy ma-  
 iesty the whole glory of this, so as it may

neuer come into any of our mindes, to  
 thinke that by our worthines, or by our  
 own strength this is come to passe. Grant  
 that it be not onely once euery yere, pub-  
 likely & solemnilie remembred, after the  
 worthe example, of that which was ap-  
 pointed to be done of the Jewes, for their  
*Hest. 9.* deliuerance from the crueltie of Haman:  
 But that also dayly and continually, wee  
 may stir vp our selues to thankfulnesse,  
 and to speake of it to our childezen, & they  
 to their childezens childe, that so the me-  
 mozie of this thy glorious facte, may bee  
 continued from generation to generati-  
 on euen for euer. But aboue all thinges  
 be herein mercifull vnto vs, y this mer-  
 uelous benefitt powred vpon this nation,  
 added to the rest of thy wonderfull mer-  
 cies towarde vs, may bee an occasion to  
 lead all sorts & states to true repentance,  
 and to a thorough reformation of whatso-  
 euer is amisse: least if we hold on in our  
 euils, thou make a chaunge, and giue our  
 enemies cause to reioyce ouer vs, as wee  
 doe now ouer the. For, notwithstanding  
 they be maruellously weakned, yet such  
 is thy power, that thou art able to arme  
 wounded and famished men to our de-  
 struction

# concerning thankgiuing. 37

Instruction, if we continue to sinne against  
 thee, as thou diddest threaten the Iewes *Jere. 37. 10.*  
 with the Caldeans in Ieremies time, We  
 were deliuered that we should sinne no  
 more, as our Lord Iesus saide to the man *Ioh. 5. 14.*  
 whom he had made whole. Our faithfull  
 ministers, when they were most earnest  
 in suing for vs with fasting and prayers,  
 was it vpon any other condition, but that  
 being spared longer, we should yeld bet-  
 ter fruits, according as the dresser of the  
 vineyard intreateth for the figtree, which *Luk. 13. 7. 8.*  
 the owner commanded to cut vp: Nowe,  
 if speedily euen this present yeare this bee  
 not done by vs, who shall hereafter in-  
 treat any more, or what is bee that cry-  
 ing for vs is like to be heard: Nay, we  
 may feare that thou wilt say to our most  
 faithfull prophets, as sometime thou sai-  
 dest to Ieremie: pray no more for this *Jere. 7. 16.*  
 people, neither lift vp cry or prayer for  
 them, neither intreat mee, for I will not  
 heare thee. As in an other place thou  
 saydest: though Moses & Samuel stood be-  
 fore mee, yet mine affection could not bee *Iere. 35. 5.*  
 toward this people. Cast them out of my  
 sight, and let them depart, such as are ap-  
 pointed to death, to death, and such as are



# 38 Meditations

for y<sup>e</sup> sword to the sword, & such as are for  
the famine to y<sup>e</sup> famine, & such as are for  
captiuitie to captivity. And I wil appoint  
ouer them foure kinds, saith the Lord: the  
sword to slay, the dogs to teare in peeces, y<sup>e</sup>  
foules of y<sup>e</sup> heauen, & the beasts of y<sup>e</sup> earth,  
to deuour & destroy. ¶ as it is in Ezechi-  
el: though these thre men, Noah, Daniel,  
& Iob, were among the, they should deliuer  
but their owne soules. For, although by  
thy singular goodnes we haue gottē this  
victorie, yet are we not past all daunger,  
as if carelesly we might do what we list.  
¶ say we see, that Afa the king of Iudah  
triumphing most gloriously, ouer the ten  
hundred thousand Ethiopians: that came  
forth againt him, is notwithstanding  
met with by the prophet Azariah, and by  
him certified frō the Lord, that he might  
no other wise looke for the continuance of  
his fauor, to himselfe, and to his people,  
but as they should continue to doe their  
dutie, & therefore saith vnto them after  
this maner. ¶ Afa and all Iudah & Beni-  
amin heare ye me. The Lord is with you  
while you be with him, and if you seeke  
him, hee will be found of you, but if you  
forsake him, he wil forsake you. The same  
people

Ezec. I4. I4

2. Cro. 35. 21

# concerning thankgiuing. 39

people of Israel, for whom thou wroughtest so many great works in Aegypt, and after leaddest through the red sea, destroying their enemies which assaid to follow them, were afterward fearefully destroyed in the wilderness for their sinnes. So as of Exo. 12. 37  
 fire hundred thousand that were nūbered, Nu. 14. 30  
 onely two persons Caleb & Iosua entered into the promised Canaan. Thy seruant Iude putteth vs in remembrance of this in these words: Forasmuch (saith he) as ye once knew this, how that the Lorde after Verse. 5  
 that he had deliuered the people out of Aegypt, destroyed thē that belecued not. And the same nation of the Jews, though oftentimes thou didst meruailously fight for them and deliuer them, so as among the beathen it might be iustly said: God hath done great things for them, and they on y other side had iust cause to answer them, as with an eccho: Hee hath done great things for vs, whereof we reioyce, as it is in y Psalme. Euen these notwithstanding Psal. 126  
 standing when they neglected their duty, 2. 3.  
 were most sharply punished, & giuen ouer as a prae vnto their enemies, as may appeare in the historie of their Iudges and Kings. And at length when nothing

would reclaime them, but that they continued in their disobedience, mocking and ill intreating of faithfull prophets which called the to repentance: the thou broughtest vpon them the Caldeans, who wasted their land, tooke their chiefe citie euē Hierusalem and their king, put out his eyes, slew his children & nobles before his face, and dishonozably led him captiue vnto Babylon, leauing that fruitfull & populous countrie, as it were a desolate and forsaken wilderness, and bringing scoorne, reproach, confusion and shame vpon that citie and nation, which sometimes were (as a Quēene aboue all others) admired for their prosperitie, as if they had bene the onely praise of the world.

Cor. 10. 6.

8.

Their example dost thou set before our eyes, as a glasse to looke into, whereby we may see, what remaineth for such people, as be like them in thy blessings, and not unlike them in their sinnes. Woe therefoze of this nation, whom thou hast thus maruellously preserved, and defended in peace, prosperitie, plentie, and with the vse of thy holy religiō, vnder the reigns of our soueraigne Prince now these whole thirtie yeares, and for whom of late thou

hast

## concerning thankgiuing. 41

hast done these great things: what else may we looke for, but the like destruction with the Iewes, except with all speed wee do turne to thee, and restore our selues according to thy worde: Therefore (O Lord our God) we do most humbly craue of thee, pardon for all our sinnes past, committed by vs, & by our whole land, either before this our deliuerance, or since wee were deliuered: beseeching thee in the blood and obedience of Christ Iesus: & for the honour of thy name, not to bring vpon vs the destruction, which for our unthankfulness for this thy great mercie, and for other our transgressions wee haue most iustly deserved. And graunt, that for all the time to come, all sortes and states, ciuill and ecclesiasticall, from the highest to the lowest may be careful in all things to seeke thy will, and to haue the same obeyed, as well in matters for the Church, as the common weale, and each of them for the direction of their seuerall families, and particular conuersations. That they may all ioyne together in their callings as one man, for the reformation of the ministerie, that so the preaching of the gospell may bee established, and settled in all  
the

the quarters of the land, whereby all the  
 subiectes may be subdued vnto thee, and  
 taught holie obedience to her maiestie, &  
 the rest that vnder her gouerne the state.  
 What godlines and godly men, may more  
 and more be cherished & mainfained, and  
 idolatrie, papistrise, blasphemie, profana-  
 tion of the holy Saboths, & all other wic-  
 kednes and wicked men, may be punish-  
 ed & suppressed. O teach vs to know & be-  
 leue, that in these things standeth y<sup>e</sup> bles-  
 sednes & safetie of our state and realme,  
 y<sup>e</sup> that nation is onely happie, whose God  
 is the Lord, and that thou art a God & sa-  
 uior to such only as walke in thy waies,  
 and with all their hearts, seeke to doe thy  
 commandements. If this course be thought  
 vpon, & yelued vnto by vs, then wee may  
 assure our selues of thy protection for e-  
 uer. When we shall stil to our comfort in-  
 ioy our gracious Prince, and her highnes  
 the comfort of the dutifull seruice, and o-  
 bedience of vs her subiectes. Our wise  
 counsailours shall bee able to giue aduise  
 for our good, & our worthy balliant countrie  
 men, with honour to execute that, which  
 is appointed for our safetie. Thy Gospel  
 shal shine among vs yet in more excellent  
 beaue

Psa. 144. 15

# concerning thankgiuing. 43

beautie, we shall haue our peace and our  
 plentie still, wee shall prosper in our af-  
 faires by sea and by land, we shall see our  
 desire vpon our bloudie enemies, they  
 shall come forth against vs one waie, and  
 shal flie seuen waies. One of vs shal chase  
 an hundred of them, & an hundred of vs  
 shal put ten thousand to flight. The voice  
 of mirth and gladnesse shall be hearde in  
 our streets, our sonnes shall be as plants  
 growing vp in their youth, & our daugh-  
 ters as the corner stones, grauen after  
 the similitude of a pallace. Our corners  
 shall be full and abounding with diuerse  
 sortes, our sheepe shall bring forth thou-  
 sands, euen ten thousands in our streets.  
 Our oren shall be strong to labour, there  
 shall be no inuasion or going out, nor cry-  
 ing in our Cities: the murrain of beastes, &  
 the pestilence deuouring men shall not  
 come nere vs. Thus shall wee then bee  
 blessed, for so is the people blessed, whose  
 God is y<sup>e</sup> Lord. O Lord let our nation bee  
 thus blessed for euer, we do pray the euen  
 for y<sup>e</sup> honoz of thine own name. So we thy  
 people & sheepe of thy pasture shall praise  
 the for euer, and from generation to ge-  
 neration we will set forth thy praise.

*Deut. 26. 7.*

*Leuit. 26. 8*

*Psal. 144*  
*12. 13*

*Psa. 144. 15*

*Psal 79. 13.*

And

## 44 Meditations

And, for as much as this worke of thine  
is such, that it should not onely moue us,  
to whom the comfort thereof doth special-  
lie appertaine, but euen they also should  
be touched with it, that dissent from vs in  
religion, and desired to haue seene our ru-  
ine (as well as the Papistes of our owne  
nation, as those that be in forraigne con-  
tries:) because, besides the other miracles  
recoꝛded in thy word, wrought by thy son  
Jesus Christ, and his holy Apostles, for y  
confirmation of thy truth, thou hast also  
by this our wonderfull deliuerance, and  
confusion of our enemies, sealed this to be  
thy truth, which we haue learned from y  
same word, and whereof we make profes-  
sion. We beseech thee euen for these, that  
so many of them as belong to thee, may by  
this occasion the rather be brought to see,  
how detestable a thing in thy sight, Ro-  
mish and superstitious religion is, & howe  
thou settest thy self against such as wold  
uphold the same. What so they may not  
stand a far off, gazing vpon this thy great  
work, and bewailing this fall of y whoze,  
but that in deede they may come forth of  
Babilon, utterly renouncing the wor-  
ship of the beast and his image, abhorring  
to

Apoc. 18. 9.  
10. 11.

Apoc. 18. 4.  
19. 30.



concerning thanksgiuing. 43

to carie the least of his markes in their  
hands or foreheades, and no longer to be  
drunke, with the cup of her spirituall for-  
nications. *Apoc. 17. 2.* Wea, wee beseech thee, that ha-  
ving the mists & darknes of their minds  
chased away, they may at length, see the  
clere light of thy gospel, so to ioyne with  
us in one holy profession grounded vpon  
thy word, that together we may bee glad  
of this fall of Babylon, and ioyne all forces  
as it were into one, to giue her according  
as she hath done to thy saints. *Apoc. 18. 6.* That in  
the end, she may haue the iudgement of  
an harlot executed vpon her, euen to bee  
rooted out for euer. That to their further  
condemnation, they be not subiect to the  
reprose, which thy spirite giueth to such  
as they be, that attended not by thy ven-  
geance potozed vpon others, according as  
it is said in the Apocalips. The remnant  
of the men which were not killed by these  
plagues, repented not of the workes of  
their hands, that they should not worship  
deuils, and Idols of gold and siluer, and of  
brasse and of stone, & of wood, which nei-  
ther can see, neither can heare, nor go.  
Also they repented not of their murders  
and their sorceries, neither of their forni-  
cation

# 46 . . . . . Meditations . . . . .

ration, nor of their cheste. For their ob-  
stinacie shall be the greater, and their sin  
the more hainous in thy sight, if so sensi-  
ble a iudgement, as this is, prouoke them  
not, to giue thee glozie, and to seeke after  
thy truth. If there be anie of them so de-  
speratlie hardned, that in stead of repen-  
ting, they shall presume more and more,  
to set themselues against thy holie ones,  
and to blaspheme thy name, which hast  
power ouer these plagues. We beseech  
thee go forwarde with this thy excellent  
work, persecute the so continually, y they  
may know themselves to be but men, and  
the Idols whom they serue, not to be God.  
Turne all their deuises vpon their owne  
heads, and bring them to such miserable  
confusion, that they may for sorrow gnash  
their teeth, and at last bee inforced to ac-  
knowledge thy power and iustice in  
their ruine, to whome they will not  
nowe sSCOope, to serue thee according  
to thy worde, that they might bee sa-  
ued.

*Apoc. 16.9*

Pea, we beseech thee, that all the nati-  
ons of the heathen, to whom the reports  
of these thy great acts shall come, may by  
this meanes bee moued to inquire after  
thee.

# concerning thankgiuing. 47

thee, & to seek to know thee, & thy good pleasure in Christ Iesus, whom y<sup>e</sup> haue sent to their saluatiō, if they beleue. That so departing from their superstitions & Idolatries, wherein they do dishonor thee, they may honor thy name in the knowledge of thy truth. That we our selues beholding these things, and the vtter confusion of all such as rise vp against thee, & thy Christ, may be assured, that y<sup>e</sup> time approacheth apace, when y<sup>e</sup> denil by whom they are led, the beast whō his fanozers haue worshipped, & the false P<sup>r</sup>ophets, by whom they haue bene seduced, not being able to hurt anie more, because their time is expired, shall be cast into the lake of fire & brimstone, where also they shall be tormented daie and night world without end, & with them euerie one not found in the booke of life. When likewise y<sup>e</sup> Church being freed frō al their tyzannie, shall come forth as a bride prepared for her husband, to be ioyned w<sup>th</sup> the lābe Iesus Christ for euer: Whershe shall hunger, thirst, nor sorrow any more, but hauing all teares wiped frō her eies, she shall inioy perfect blessednesse, in that heauenlie Citie, whose gates bee of pearle, whose walles bee our p<sup>r</sup>ecious stones.

*Apoc. 20. 10.*

*Apoc. 20. 10. 15*

*Apoc. 21*

*Apoc. 7. 16.*

*Apoc. 21. 2.*

# 48. **genui** Meditations

1 Cor. 11. 18.

1 Cor. 22. 1. 2.

1 Cor. 22. 20.

stones, & the ritle it selfe, with the streat  
thereof pure golde, like cleare or shining  
glasse. **W**herin there is a river of water  
of life, cleare as chrystal, proceeding out of  
the thzone of God and of the lambe, ha-  
ving of either side the tree of life, bearing  
twelve maner of fruits, and giuing fruit  
euerie month, whose leaues are sauings  
medicines for the heathen. **O** Lord Iesus  
which so long ago saidest: I come  
quickly, even so Lord Iesus  
come. Amen, Amen.



